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The MINISTER'S QUARTERLY

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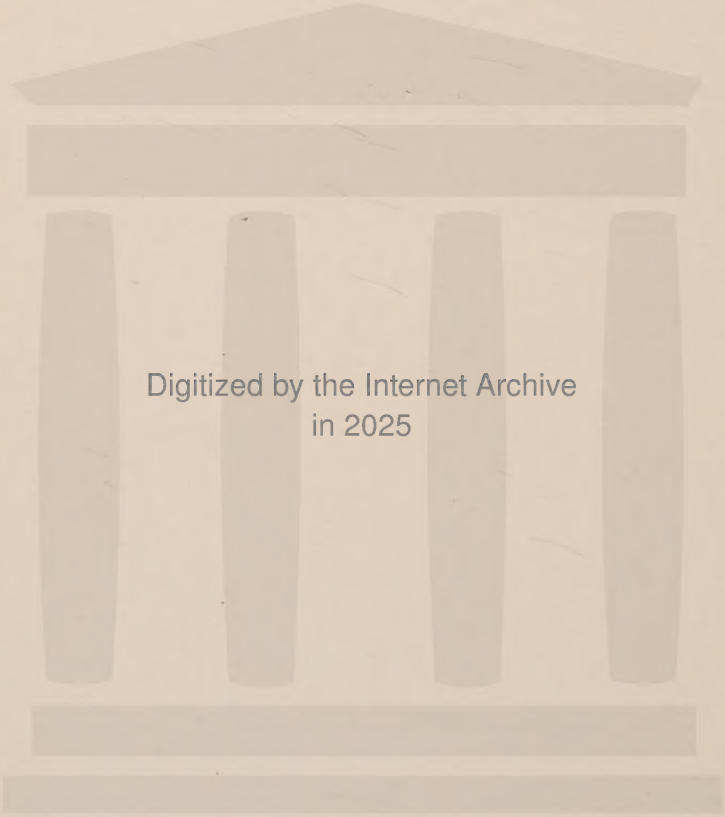

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We Asked For It -

We asked for it and you flooded our desks with comment concerning the new QUARTERLY, the tenor of which was just about as friendly and encouraging as any editors could desire. At times, you were extravagant in your praise (see page 2 for some representative letters), but we chalked that up to the good-heartedness of the men of our fellowship, and it hurt us not at all.

We Learned -

We learned something about polls, too. Unless they are scientifically conceived, they are difficult to evaluate. But as best as we can interpret the data you submitted FOR THE EDITOR'S INFORMATION, the articles you most want will be concerned with Bible, Theology, Worship, Preaching and Denominational Concerns, in that order. Some strong cases, however, were made for other areas of interest: Christian Education and Social Action, for example. It will be our effort to cover as wide a range of these and all your interests as possible.

We Shall Need -

In order, however, to present material of the quality of which we know our readers are worthy, we shall need more than your passive encouragement. We know that within our fellowship, there exists a goodly number of capable minds and qualified pens. Will you try your hand and send us the thoughts you would like to share with your ministerial brethren? Letters and short articles will be especially welcome. Our space limitations make lengthy articles an editorial problem. It is your QUARTERLY. On your contributions it shall rise or fall.

W. C. H.

Excerpts

—from our correspondence

George B. Higgins —
Vernon Center, Connecticut

I cannot resist the strong desire to sit down and commend your fine publication. The new Minister's Quarterly is by all standards, I believe, one of the finest publications I have encountered in too long a time. If the standards inherent in your first venture continue on this plane, you will have made no common contribution to Christian literature in our age.

I was particulary impressed with Mr. Eutsler's article on the doctrine of the church. It is of the most sound nature and is a contribution of real significance to a definition of the nature and doctrine of our denomination.

Fletcher D. Parker —
Hartford, Connecticut

I would personally much prefer to have the enclosed topics treated as something really worthwhile comes up in that field, but I would rather not have the shot scattered too widely. We ministers all need something in the way of experience in various fields that touch our work and where there has been a measure of achievement. But, I would prefer something warm and more or less spontaneous rather than part of an assignment to fill certain pages. It would be my thought that the editors would themselves write when they felt the spirit move, and they would encourage others to do so.

Robert C. Yoh —
Wadley, Alabama

You have gone and done it! Congratulations! The Quarterly, Vol. XI, Number 4, which has just come to my attention, is a vast improvement . . . over the last issue I saw. I've been a loyal Quarterly supporter for a number of years . . . But, quite frankly, I often wondered just how much the publication was read. It has been badly in need of a new "face". . . and you have supplied it.

. . . There is a great need for this kind of publication, especially for many of us ministers who are off on the sidelines, and do not have many opportunities for mingling with our fellow Congregational ministers, or to attend meetings.

Oswald W. Jefferson —
Seattle, Washington

Praises to you for the New Look and particularly for the contents which are always good, but the new format is tops.

Harry C. Kuhnert —
Nekoosa, Wisconsin

The new Quarterly has not only a most attractive new look on the outside, it has a more attractive contents on the inside. Both are a decided addition, and very much appreciated. More power to you. I trust that the contents may be kept up to par as they are in the present issue.

Robert L. Eddy —
Little Compton, Rhode Island

I can not give you a full or even objective hymn of praise for the new Quarterly . . . But I do think that it is splendid, and feel that you and all concerned with getting it out are to be congratulated and heartily encouraged.

As for suggestions, would it be good to have in a few "letters to the editor" such as would please you by their brevity and point? Also, could we occasionally have short articles by outstanding theologians?

Howard Stearns —
Putnam, Connecticut

May God bless you! The new Quarterly is the greatest thing that has happened in our denomination in my recollection. We have needed, for so long, an organ that seeks to present the claims of the gospel of Jesus Christ, and not the

(*Continued on page 32*)

CONCERNING SEEKERS AND SOURCES

By GAIUS GLENN ATKINS

MR. C. E. CARRINGTON HAS WRITTEN and Doubleday published a long needed life of Rudyard Kipling. It is inclusive, judicious, amply documented with letters not heretofore published, and a wealth of very human matter. Its criticisms, of which there are many, are equally judicious. It brings to life a past populous with the wise and the great, now gone where gleam and shadow alike go when the sun goes down. It is a good book to live with if one knows and cares for Kipling. It is a good book to live with anyway.

In his autobiography, "Something About Myself," Kipling confesses himself to have been possessed of a daemon at whose bidding he began, continued and ended his best work. When he did its bidding, his work went well—otherwise not. Socrates had his daemon also and dared not disobey it save at the peril of his soul. And preaching is a good deal like that.

Psychology has other names and other explanations. One's daemon is one's sensitiveness to creative suggestion, the power continually to reach new heights or depths of creative power. From time to time Kipling told his wife that new strata of themes were opening before him. But there seems always to have been some new range of suggestions upon which his facile and always inquiring mind exercised itself and which he developed to suit his purposes—that was genius. For example: The Roman relics they found in a well at Balemias furnished the suggestions for the series of the centurion —at the "hall" and in turn the narration of soldiers, adventurers and saints who met the children at their workside Midsummer night eves. In "Something About Myself" Kipling traces the sources of his works and stories—how he found "Captain Courageous" and "Kim" and all the wonderous company of which he makes us peer.

Preaching is also like that; the preacher is a "seeker" for texts and topics and the abiding truth. Seeking is itself guided by needs and curiosities and very directly by the purposes for which the sought is sought. Not simply of course for next Sunday's sermon, but for the substance of one's mission and ministry. And on the whole the main movements of a preacher's mind will be along sermonic lines. His windows so to speak will open upon his message. For the seeker the sources become almost inexhaustible.

There is no need here to show the source material of the Old and New Testaments. The recent translations of both Testaments have enriched their sermonic wealth. What a preacher once did with his Hebrew and Greek Lexicons, and the oil of his study lamp, the various recent translations do for him now. Something is lost of course, but how much is gained. A new word or phrase makes all the difference in the world. How much we are in debt to such gleaming translations as Moffatt's "maintain the spiritual glow." One such phrase brings a sermon to life. A preacher does well always to search for creative ideas. All great preaching is organized around them. They supply the great topics which lend nobility to a preacher's announcement of his themes.

Good preaching, like all noble speech, is fed from many sources, and is as full of echoes as the vaults of Notre Dame and with haunting overtones. Emerson stresses this in "Nature" and in some of his noblest essays. For the speaker the winds blow again through the pine trees and a lake is mirrored with facets of light. Webster said of his reply to Hayne that in his need he had only to reach for the thunder-bolt and it was there. But it was there only because his endless meditation upon the unity, one and indivisible, of the states and his passion for that unity had forged the thunder-bolts and charged his mind with olympian power. The like of this does not lie wholly beyond the power of any preacher. His also are the blowing winds, the shining waters, sunsets and dawns—the wealth of the scriptures and the grave authority of Christian truth, all there to await his quests. He has for his servants beauty and truth and wisdom awaiting his quest and obedient to his call.

The mind's sheer creative power has always been recognized. The poet has been from time immemorial the "maker" as though he wrought his lines of the sheer inventions of his own genius — which, as a matter of fact, he does — though psychology has much to say now of the sub-conscious mind and the docile readinesses.

THE QUARTERLY in its new form is imposing and promising. The patterns proposed are spacious and can be filled out in successive issues. This writer ventures to believe that new orthodoxy and ecumenicity will be more stressed than formerly. He also believes they are now actually passing out of the picture for the very young who have not yet altered the dignity of editing a quarterly.

And now another year is too well underway to supply a greeting. But may it bless you all the same. And now also it will be Lent before this issue is supplanted by another. We have mostly found and formed our Lenten habits and the activities of all our churches bear witness to it. It too is a season for quests and sources, enriched definitions of the spiritual, richer friendship with the great sources. In the manifold activities of the season the preacher will do well to keep a little time apart for himself. His very speech will reveal it.

Ministers Need Ministers, Too!

Following is an excerpt from one letter in our correspondence. How would you answer this? Your letters of counsel will be used in the next QUARTERLY.

"I would like to unburden myself with a personal request. Of the several professional magazines which I take, I find plenty of articles of a critical nature concerning the minister and his job. I find little of genuine inspiration to make him feel that what he is doing is worth while; that God and His purposes are real; that His will is revealed and can be discovered (I marvel that others can speak so glibly about it); that worship without large attendance and without a pipe organ and vested choirs can be made inspiring, when the minister has to create the atmosphere, etc.; that the pastoral prayer can be a 'vital transaction.' I need not go on. Perhaps the lack of fellowship with other ministers, serving in an isolated parish, makes me feel the need of encouragement which others do not feel the need of. Doubtless, I lack the inner resources which others have discovered."

THE MINISTER AND THEOLOGY

Editor: LAWRENCE L. DURGIN
Central Congregational Church
Providence 6, Rhode Island

CHRISTIANITY AND JUDAISM

By W. D. DAVIES

A HUMOROUS TRADITION in the Talmud reports how the great and gentle Hillel was once asked to explain the whole of the Law of Judaism while he stood on one leg, and how he succeeded in doing so by quoting the Golden Rule. I have been asked by you to do something even more difficult,—to explain in a few words the meaning of Christianity and its relation to Judaism and their common relevance to the modern world. The only advantage that the subject you have given me offers is that it easily divides itself into three parts, first, What is Christianity? secondly, What is its relation to Judaism? and thirdly, What is their common message? But before I attempt to answer these questions I must make some preliminary observations.

I take it that if one sought to define Judaism one would have to do so on the basis of the foundation document of Judaism, namely, the Law. In the same way, it seems to me impossible adequately to understand the meaning of Christianity except by examining the foundation document of the Christian Faith, that is the New Testament. It is in the New Testament that we are at the fountain head of Christian truth, and it is with Christianity as the New Testament reveals it that I shall concern myself here. This, however, is so not only because this is a convenient method of dealing with Christianity for one who cannot pretend to be a Theologian but merely a student of the New Testament, but also because it is the true method. Because the whole of Christian Theology is ultimately based upon the evidence of the New Testament and governed by it throughout. In seeking to define Christianity therefore I feel justified in doing so not as a Christian Theologian but as a student of the New Testament, and in the light of the New Testament. And in that document there is one verse that seems to me to summarize the essential content of the Christian Faith: it has been called "the Gospel within the Gospels"; and an examination of this verse, in simple terms, will reveal the meaning of Christianity. The verse is John 3:16: "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

(*Continued on next page*)

EDITOR'S NOTES

The article on *Christianity and Judaism* is by W. D. Davies who is serving presently as Professor of New Testament at Princeton University. Thomas Chalmers Dick, who has presented the critical essay on Orders of Christian Baptism and their implications, is Minister of First Plymouth Congregational Church in Lincoln, Nebraska. The Poem, *Nativity* is appropriate to Mr. Dick's article and is by Arnold Kenseth of South Amherst, Massachusetts Congregational Church whose poem in the previous issue prompted such enthusiasm. Thayer Greene, Minister of the First Congregational Church in Amherst, has contributed the complementing comment on Mr. Eutsler's article which appeared in the previous issue.

Letters of critical comment on the main articles in this section are invited for publication. They should be sent to the Department Editor no later than one month after the article appears.

I. The Meaning of Christianity

(a) The first word in the verse is God, and the Christian Gospel is concerned from first to last with the Reality, Nature and Purpose of God. There are in the Gospel no arguments for belief in God, such as you will find in handbooks of Theology and Philosophy. For the New Testament, as for the Old Testament, the existence of God is not treated as a quandary for the intellect, but as a self-evident axiom—it is assumed without question. Our Gospel is good news about God. While it supplies us with no formulated proofs of that fact, it does drive us back to the living God who created, sustains, and governs the universe, and apart from whose fellowship we can never be truly at rest. The Gospel deals with the Alpha and Omega.

But the assumption or declaration of God's existence does not constitute the Gospel. We must be acquainted with His nature; and this our text reveals. It lays bare God's attitude towards us—God so loved the world. That is His attitude; it is one of love towards us. The Greek term for love in the New Testament is *agape:* in pre-Christian times this word was pale and insipid, a little used word. But in the New Testament it is given a new life; it becomes almost a new creation of the Gospel to denote the pure, unmerited, persistent, overflowing, creative and redemptive will of God. God is no blind force or cosmic energy; no mere personification of the values of goodness, beauty and truth. He is the living God, all knowing and all powerful but also all-loving. God loved the world: and notice that the verb "loved" here is in a timeless form: God always has, always does, always will love the world. And notice further that it is the world—this world, as it is, that is the object of God's love. The term for "world" here in John 3:16—*cosmos*—signifies not merely the created universe of nature and man, but the universe as it is organized against God, in its brokenness, sorrow and sin, human society as it is sinfully directed—it is this world that God loves.

(b) So far our text has led us to contemplate God's attitude of love towards the world. So familiar is that thought to us that we sometimes think of it as an obvious truth, or forget that the weary and unintellgible weight of this sad world has meant that it has never been easy to believe in the love of God. And the New Testament, indeed, asserts that it is only because the love of God has been active, has found expression in a gift, that we know it. God is only known for what He is by what He does: God so loved the world that He *gave;* and it is through one particular act, the gift of His Son, that we have come to know Him fully as the loving Father: God is largely the hidden God until this happens—the gift is given, and it is in the life, death and Resurrection of Jesus of Nazareth that the loving attitude of God is illuminated and made credible to us. The grammar of John 3:16 is important: the verb *"gave"* is in a tense which denotes the magnitude and completeness of a recorded act: once and for all God has acted in the life of Jesus of Nazareth, at a particular time, and in a particular place. Not even a declaration of a loving attitude on the part of God constitutes the Gospel: such an attitude might merely be one of benevolent neutrality. Our Gospel declares that this attitude has become action—is indeed only known through an act. It is not by a revelation of the nature of God that we are redeemed, rather the act whereby God has redeemed us has revealed the nature of God. It is in the coming of Jesus that the power and wisdom, the Kingdom of God has come upon us.

The Christian Faith, therefore, ties us down to a particular history—that of Jesus of Nazareth. God would have us know Him and meet Him in Jesus Christ. It is by no rarefied flights of reason, nor by any intuitions of the light within us that we are to find God. But God comes to us in Christ, in a real Person who lived, loved and suffered, and who is now

(*Continued on page 8*)

Comment on "Congregationalism"

THE ARTICLE BY FREDERICK B. EUTSLER in the November QUARTERLY concerning "The Doctrine of the Church in Contemporary Congregationalism" struck this reader as the kind of thinking and writing that American Congregationalism desperately needs if we are to grope our way out of not only the present merger controversy but also the general state of secularized churchmanship which seems to have engulfed American Protestantism as a whole. Mr. Eutsler is to be commended for his emphasis upon the importance of theology as the decisive criterion for a doctrine of the Church. There is, however, another side to the Church's existence which he mentions but unfortunately does not develop. That is the fact of its "concrete historical and social setting." Of course no man can be expected to say everything in a short article. These thoughts are added merely as a possible supplement to what has already been written.

The conviction of our forefathers that the local church should be autonomous stemmed out of many of the theological points which Mr. Eutsler raises. It also grew out of a particular historical, geographical, and sociological environment. The autonomy of the local church was the practical and logical consequence of a culture which established and nourished deep local roots and traditions. In 1700 two Congregational churches twenty-five miles apart were more isolated from each other than are two churches two hundred and fifty miles apart today. Their membership was composed of life-long residents of the community. The local church was the intellectual, social, and spiritual center of community life. The parson was "the person" in terms of leadership and unconscious authority. The Elks, Masons, Grange, Rotary, and the like were not in existence and therefore did not as yet challenge and divide the emotional and even the religious loyalties of their members. In 1700 the local church had not yet become, to use Eutsler's phrase, "just any sort of association or religious society."

In our own time the situation has changed radically. Our church life has become so fluid that it is in great danger of being soaked up by the diverse secular sponges of our culture. Political democratic presuppositions have replaced Biblical and theological convictions. It may be noted, for example, that the Mayflower Compact was *not* the beginning of democracy in America, according to many thoughtful historians. Nor can it be said that present cultural definitions of "fellowship" bear any resemblance to the Christian community of the New Testament or even to the disciplined church life of 1700. The fact that over fifty per cent of the American population have changed their place of residence in the past fifteen years is almost as important to contemporary church doctrine as are the eternal verities of the faith. The one is not relevant without the other because of our conviction that we worship a God who is seriously involved in the changing currents of history. Therefore, to the extent to which our Congregational polity grew out of a certain historical and sociological situation which has now greatly changed, to that extent the emphases of our polity must either change or be irrelevant. New wine simply will not fit into the old wine skins. To the extent to which our polity is the expression of our particular understanding of the Lordship of Christ and his Church, to that extent we may hope for its continued vitality and influence.

In formulating a doctrine of the Church for contemporary Congregationalism we need to take a fresh look at history and sociology as well as at the Bible if our polity is to be relevant to the America of 1956.

THAYER A. GREENE

(*Continued from page 6*)

alive in the unseen world, and very near to all who seek to know God. To the question "Show us the Father," the Gospel always returns the answer "He that hath seen Christ, hath seen the Father." In Christ, then, we are confronted with God, and the whole life of Christians, as such, is moulded and controlled under the authority of the historical revelation of God in the life, words, death and Resurrection of Jesus.

(c) In the third place John 3:16 reveals the purpose of the Gospel, the purpose which God has for us in giving Christ: it is that we should have eternal life. The Christ who walked the ways of Galilee both shows us the meaning of Eternal Life and gives it to us. By Eternal Life John means the life of that age when God's will is perfectly fulfilled, in which the rule of God is made effective: or again to use a Platonic metaphor, that John himself used, it is the real life. It is this Real life that God gives to us in Christ and that *now* in this world as well as in the world to come. To know Christ is to have Eternal Life; as we know Him, the Gospel promises that we shall enter into that life which God himself purposes for us. And by knowing Christ we do not mean an intellectual understanding of Him, but a personal apprehension of Him. The knowledge of God in a personal sense—a deep, inward, spiritual awareness of Him, this it is that leads to the Real Life; it involves that surrender to the Lordship of Christ which Paul meant by Faith. It is not something which we of ourselves can struggle to attain; it is His gift to us as we abide in Him. It is He who gives sight to the Blind, the Bread of Life to the hungry, and Life to the dead. And Christ gives us these because He has given Himself, and out of the travail of His soul we have been fed, and shall be satisfied.

The marks of the new life which is the gift of Christ are: joy, peace, boldness to draw near to God, and to enjoy His communion; and all this means no ecstatic absortion of any kind, no flight of the "alone to the Alone." It means obedience to Christ: the outcome of the gift of Christ is a demand that we should be like Him in our obedience: the Christian ethic is based on gratitude: we give ourselves in obedience because Christ gave Himself for us, so that there is a discipline, an effort, a striving in the Gospel as a result of God's gift. Moreover since the demand that Christ lays upon men is that of love—the new commandment—those who accept Christ must love the brethren; in other words they cannot but form a community—the Church, a society which is part and parcel of the Gospel.

This then, according to the most profound section of the New Testament, is the meaning of essential Christianity. It is the good news of God's permanent attitude of love towards us, of God's active intervention on our behalf in the gift of Christ, and of God's purpose to give us Eternal Life in Him. This leads to a new demand—the demand of love—and this in turn creates a new community in Christ through which the entire world is to be saved. God, Christ, Eternal Life in obedience and community, these are the marks of the Christian Gospel.

II. The relation of Christianity to Judaism

We now come to the second task which has been committed to me, namely, what is the relation of all this to Judaism. Let me remind you, in the first place, that there are certain religions which Christianity, like Judaism, must unequivocally condemn. Thus, to name only a few examples, the deification of the State or Emperors such as has been seen in the 20th no less than in the 18th century must always be a denial of Christianity *in toto*. So too there are certain forms of primitive religion which either imply or inculcate beliefs and practices which are a direct denial of the soverignty of the God revealed to us in Jesus Christ. In the second place, on the other hand, God has

never left Himself without a witness, and there are religions in which God, as Paul would put it, is worshipped in ignorance —religions which make no claim to a revelation of God, but which, nevertheless, present many points at which in life and thought they offer similarities to Christianity. To this category belong many of the so-called higher-religions such as Buddhism, etc.

Now it is clear that for Christians Judaism belongs to neither of the above categories: it is neither a false religion nor yet a religion in which the true God is worshipped in ignorance as it were. Along with Islam and Christianity it forms a group of religions which claim to reveal the One true God, and, like Islam, but in a far deeper sense, Judaism in its relation to Christianity stands in a category of its own. Its relation to the Christian Faith is at the same time simple and intricate, and above all very intimate. There are three things, in particular, that account for this intimacy:

a. Their identity of origin: The God who chooses.

I have already stated that both Judaism and Christianity belong to the category of revealed religions; and they both claim to be revelations of the same One and true God. I need not labour the obvious; but the God who speaks to us Christians in Jesus Christ is the God of Abraham, Isaac and Jacob: the God who, we believe, wrought our redemption in Christ is also the God who brought Jews forth out of the land of Egypt, who led Jews through the wilderness, spoke to them at Sinai, gave them the prophets and brought them safely out of Babylon. Christianity has never doubted that it is the God who spoke to Israel in divers ways and manners who also speaks in His Son. It is true that there have arisen in the Church those who have often tried to deny this. In the second century there were the Marcionites, and in the twentieth there are those simple souls who have tried to oust the Old Testament from the services of the Church as an outmoded volume which can only be read seriously as good literature, touched perhaps with good morality. But all such people have failed to move Christians from the conviction that the God of the Old Covenant is also the God of the New Covenant: that the voice heard at Sinai and at Calvary is the voice of the same God. As a result the Old Testament is still part of our Canon of Scripture, and has thus become, we hope, bone of our bone. Through it Christians, to some extent at least, breathe the same air as Jewry: and as a result, as the Pope has expressed it, "Spiritually we are Semites." This identity of origin then—the fact that both Judaism and Christianity purport to have their origin in a revelation of the same God—the One God—naturally gives to them a peculiar intimacy.

b. Their identity of aim: The Yoke He imposes.

In the second place there is an intimacy between Judaism and Christianity because in a real sense they have a large identity of aim. We saw that the aim of Christianity is to give its adherents what the New Testament terms Eternal Life both in this world and the world to come. So too the *Torah* has been given to Israel that men might live by its precepts. Life in conformity to the will of God—that is the aim of both religions. Both Church and Synagogue pray that the Rule or Kingdom of God may come, and His will be done so that the Lord may be one and His people one.

In other words, the ethical tradition of Judaism has passed over into Christianity. Here again there is no need to knock at doors that have long been opened. Jesus was in some sense a Rabbi no less than a prophet. Both the method and, very largely, the substance and form of his ethical and religious teaching was rabbinical. Nourished in the Synagogue, Jesus gave to His followers much of the ethic of the Synagogue—modified in

many ways it is true and in some ways fundamentally—but nevertheless in its chief content intact. Both Judaistic and Christian ethics are intimately connected in that for both gratitude to God is the dynamic of the good life and obedience to the will of God its content. Thus it is possible and correct to speak of a Judaeo-Christian ethic which Judaism and Christianity have in common.

c. Their identity of the means they employ in achieving their aim: The people He uses.

Thirdly, Judaism and Christianity reveal an identity of conception as to the means whereby the purpose of God, the life that is life indeed, is to be achieved. Dr. James Parkes has constantly reminded Christians that for Judaism the community of God's people, the Israel of God, is the agent of God in the world. It was *a people* that God chose at the Exodus to be His messengers in the world, and in a real sense the Old Testament is the record of God's attempts to prepare for Himself a peculiar people that should make known His ways. But what is true of Judaism is also true of Christianity. In the New Testament as in the Old Testament God's purposes are to be achieved through a community—the New Israel of God, the Church. I think it is probably true to say that historically Christianity has not always perhaps paid sufficient attention to this truth—and that herein we have much to learn from the Synagogue. Nevertheless that God's purpose is to be fulfilled not only and not chiefly by isolated individuals but by the life of a witnessing community is as true of Christianity as of Judaism.

I have claimed what seems an obvious truth that both in origin, aim and method Judaism and Christianity are largely identical. But in the last point, in their method, if we may so term the matter, they also reveal a fundamental difference.

Both Judaism and Christianity aim at achieving their purpose, we have claimed, through a community. But for Judaism that witnessing community is centered in and governed by the Law i.e., the revelation on Sinai and subsequent interpretation are determinative of the nature of the community which is to be God's agent of salvation. And as a matter of history, although at various periods Judaism has welcomed proselytes, that community has been conceived largely as the community of Israel—the nation that came into being at Sinai. So it is that in Judaism nationalism and religion are inextricably bound: to accept Judaism is not only to be initiated into a religion but also to be incorporated in a nation which is the agent of God's purpose. Thus Marmorstein can define Judaism as "a fortunate blend of history, a people and a religion."

Now Christianity too, as we saw, proclaims the community as the instrument of God's salvation, but this community is rooted in Christ: it is constituted not by obedience to the Law but by allegiance to Christ; and, as a matter of history, it is a community that almost from the first transcended national distinctions: it has, in fact, been the means whereby the national treasures of Jewry have become the common property of countless peoples. For Christianity it is those who are "in Christ," not those who are in Israel after the flesh who constitute the people of God: in short, it gives to Christ the place which Judaism gave to the Law. This, I take it, is the essential difference between Judaism and Christianity: for the one salvation is by the Torah, for the other by Christ, to whom the functions and attributes of Torah are applied.

This means that the point at which Judaism and Christianity part company is the Person of Jesus of Nazareth. It was the valuation of Jesus of Nazareth as the Messiah of Jewish expectation, with all that this involved, which gave birth to Christianity: it was the rejection of this valuation that caused the persistence of Judaism as a separate religion—separate that is from what the New Testaments regards as the true and final form of Judaism which is the meaning of Christianity.

But what do we mean by the valuation of Jesus of Nazareth as the Messiah? To understand this we have to recall another very well known element which is common to Judaism and Christianity i.e., Messianism. Judaism in the first century had come generally to divide history into two main divisions: there was the present evil age in which the powers of evil were triumphant, when there was sorrow and sighing, pain and death. But this would ultimately give place to another kind of aeon or age—the "Age to Come." This "Age to Come" would be the fulfilment of all Isarel's desiring; and it was commonly, though not universally, assumed that this would be introduced by the Messiah, the Anointed of God. This concept of history is accepted by the New Testament. But the latter asserts that in Jesus Christ the "Age to Come" has already begun to invade this world: in His Ministry, Death and Resurrection the powers of the Age to Come are already active—this evil aeon is passing away—and those who are in fellowship with or in solidarity with Christ already taste the powers of the other aeon that was to come and is now come. In other words in Christ we already have Eternal Life: the fullness of the time has come.

All this means that in the coming of Jesus Christ the long historic process whereby God was seeking to reveal Himself to men has reached its culmination. That process which began when God called Abraham out of Ur of the Chaldees or, if you prefer it so, when He led His people forth out of the land of Egypt, has reached its climax in Him. The result is that Christianity, so Christians believe, stands in relation to Judaism as the final event does to the preparatory, as the complete to the incomplete. Judaism is for us, as I have already asserted, not so much a false religion or one in which God is ignorantly worshipped as a partial or unfulfilled religion whose completion is found in Christianity. Thus the Old Covenant wrought at Sinai finds its fulfillment in the New Covenant wrought by Christ in His death: the Old Israel its fulfillment in the New Israel, the Church: the old Law its fulfillment in the life and words of Jesus—in His life of obedience and His uttered words recorded particularly for us in the Sermon on the Mount. In all things Christianity is not so much the annulling of Judaism as its completion. Christ is the end of Judaism not in an iconoclastic sense but in a teleological or Aristotelean one—in the sense that it is the outcome and full flowering of Judaism.

I have above very cursorily tried to deal with the meaning of Christianity and its relation to Judaism. Their essential difference centers in their attitude towards the Person of Christ: apart from this one factor, it seems to me, they reveal an essential unity. So great and real is this agreement, and so apparent was it, at first, that it took Judaism nearly a century and a half to disentangle itself completely from relations with its daughter faith, and up to 135 A.D. there was probably a good deal of mutual interchange of thought between Church and Synagogue. The subsequent estrangement between them was, in ways which cannot detain us here, as disastrous to the Church as it was to the Synagogue perhaps, and it is one of the most welcome tendencies of our time that under the impetus of scholarship, and under the tragic collapse of the Judaeo-Christian tradition in Europe, Church and Synagogue are again in some places at least drawing together.

File System

ONE BROTHER MINISTER of our acquaintance has a unique filing system. His three file drawers, reading from bottom up, are marked: SECULAR — SACRED — TOP SACRED.

THE ORDERS OF CHRISTIAN BAPTISM

By THOMAS CHALMERS DICK

WE WOULD LIKE TO HAVE OUR BABY BAPTIZED, will you do it? This enquiry was addressed to a minister following an eleven o'clock service. The parents were strangers. Investigation revealed that one parent of the child was a Mormon, the other an old line New England Congregationalist. By reason of service in the air force their family residence is subject to frequent change, and they have no "church home."

Another enquiry came from a new mother during a hospital call. "My husband is a Lutheran, so we plan to have our baby baptized in both his church and mine." "My husband is a Roman Catholic, as you know, now his priest has refused to christen J———, though he did christen our other children. Will you do it at home for us?" "I was raised a Baptist, and it is hard for me to have H——— sprinkled because I really believe in immersion and believers' baptism." Situations similar to these and additions to their variety are the frequent experience of Congregational-Christian pastors.

Some denominations have carefully prescribed procedures for baptism, defining to whom and under what circumstances baptism may be administered. As Congregational-Christians we both enjoy and employ broad latitude in all our services. There appears to be a growing tendency to follow forms, but even in *A Book of Worship for Free Churches*[1] there is recognition of variety because two orders for the baptism of children are offered. Who determines in a Congregational Church when, where, and to whom baptism shall be administered?

This article attempts to analyze the forms or orders for baptism as found in *A Book of Public Worship*,[2] *The Book of Common Order of The United Church of Canada*[3] and *A Book of Worship for Free Churches*[1], and one approach is through a consideration of the order of worship.

Orders Vary Little

The "Orders" for baptism vary in the three service books but not sufficiently to indicate any significant difference in basic concept. The differences seem rather to stem from differing liturgical taste in both form and language. The most expeditious way to proceed is to outline the orders of the three service books.

(*Please see the next page*)

1. A BOOK OF WORSHIP FOR FREE CHURCHES, prepared under the Direction of The General Council of The Congregational Christian Churches in the United States, Oxford Press, New York, 1948.

2. A BOOK OF PUBLIC WORSHIP, Compiled for the use of Congregationalists by John Huxtable, John Marsh, Rimilly Micklen, and James Todd, Second Edition, Oxford University Press, London, 1949.

3. THE BOOK OF COMMON ORDER OF THE UNITED CHURCH OF CANADA, authorized by The General Council, The United Church Publishing House, Toronto, 1932.

B W F C	*B P W*	*B C O*
Scripture	Scripture	Question & Response
Address	Address	Prayer
Questions & Responses	Question & Response	Scripture
Baptism	Prayer	Address
Reception into Church	Baptism	Questions & Responses
Prayer	Blessing	Prayer
Blessing or Benediction	Reception into Church	Baptism
	Blessing of Mother	Reception into Church
	Prayer	Blessing
	Blessing	Prayers
		Duties of the People
		Blessing

It is obvious immediately that the services vary considerably in length, but the basic content of all three is similar. In outlining the orders slight changes have been made in the nomenclature of the service books in order that comparisons might be uniform, for example, "Address" is used by BWFC while The BCO uses Exhortation. The English form differs in mechanics in that it instructs the minister to receive the child from the father before administering baptism, and then after baptism to give the child to the mother, but this is not a basic difference.

Thus all three service books use scripture, prayer, an address or exhortation, questions and responses or promises, baptism, a statement of the child's reception into the church, and a blessing or blessings. Only the BCO includes a section on the "duties of the people." The BCO alludes to sponsors in the direction to the minister but does not make explicit the role of sponsors. The BWFC gives an alternate order for baptism with sponsors, but this differs from the other orders only in that a question is addressed to the sponsors.

Baptism of Adults

The orders of baptism for "adults" (BWFC), "believers" (BPW), or "such as are of riper years" (BCO) omit, of course, the parental questions and responses. The basic form is the same as for children's baptism: scripture, address, questions and responses, baptism, prayer, blessing. Both the Canadian and English orders include a statement of reception into the church: the Congregational-Christian does not. The Canadian order includes the possibility of the laying on of hands or "confirmation" even for the baptized believer of riper years.

A Protestant Sacrament

At some point in the discussion of baptism it must be placed in a larger framework. It is one of two sacraments observed by name among Protestants. Is it observed with the same understanding and interpretation that the Lord's Supper is observed? The by-laws or constitutions of most churches make specific notation concerning the Lord's Supper—how frequently it is to be observed, who is responsible for its administration, even to who shall prepare the elements. But is it so with Baptism? Normally the Lord's Supper is observed as part of a service in which preaching of the Word occurs, and even when the sermon is called a meditation, it centers in the significance of the Sacrament which is to be administered. Should not the Sacrament of Baptism be placed in the context of Public Worship rather than as an intrusion in the service or as an appendage to worship? It is difficult to escape a disturbing suspicion that Baptism ordinarily is not given sacramental importance in the practice of our churches and pastors.

(*Continued on page 15*)

Nativity

AFTER THE CONVERSATION
With angels, the winter run
With fear through dreadful wood
To hang a lantern for God's Son:
Were shepherds ever-after good?
Was all work adoration?

Did the lolling black ox tongue
Into the donkey's elder ear:
Behold our Lamb whose mercies take
Away all bridle, blows, and ache!
Were such soft praises sung?
Did any listening human hear?

Mary, being mother, pondered
How Love led the kneeling,
Praised the small sheep crying;
Wept a little, and wondered,
Lonely, as wings were wheeling,
Why Birth knew so much of Dying.

And the Child,
Anointed for sorrow,
Fell asleep in
The Grace of God's Hands.

ARNOLD KENSETH

(*Continued from page 13*)

What it Means

What does this sacrament mean? "This Sacrament is a sign and seal of the covenant of grace, of union with Christ in his body, of remission of sins in his blood, of resurrection into eternal life through him, and of our calling and engagement to be his forever." (BPW) "Christian baptism . . . is the sacrament of cleansing and of entrance into the love and care of the Church of Christ." (BWFC) "This Sacrament of Baptism (is) given to us as a sign and seal of the washing away of our sins, and our ingrafting into Christ." (BCO) These are the basic assumptions. The Sacrament of Baptism then is a symbolic rite given as a means of grace. It is a gift revealing the nature of the God disclosed in Jesus Christ. When theological language came more easily than it does today and was more widely comprehended, baptism might appropriately have been described as an evidence of the prevenient love of God.

Danger Involved

There is a danger or risk involved in stressing the importance and significance of baptism. The danger is that baptism may become to be thought of as possessing mechanical or automatic benefits. In the evangelical tradition care must be exercised to distinguish between a mechanical effect expected from baptism and its symbolic character as a divine gift. The mere performance of the sacrament guarantees nothing, it is not dependent upon the person who administers it nor upon the mode of administration. The significance of baptism depends first upon God, and then upon the parents (in infant baptism), and the congregation. Parents loving their children, may mistakenly believe a magical salvation for their child results from baptism having been received. "Emergency baptism" raises problems of instruction and helpful counseling for the pastor.

One difficult and troublesome consideration is raised by the scriptural basis for baptism. The orders for baptism of the service books being analyzed all use scripture in the service inferring a scriptural authority. The passages used are "Go ye therefore, and teach all nations, baptizing them . . ." (Matthew 28:19-20), "Repent and be baptized every one of you . . ." (Acts 2:38) "Suffer the little children to come unto me . . ." (Mark 10:13-16), "And he took a child . . ." (Mark 9:33-37) The plain fact is that to establish infant baptism on scriptural grounds requires a feat of strained exegesis. If the example of Jesus be appealed to, there is no evidence of him ever having baptized anyone.

Recent years have seen in the Reformed Church in France most earnest conversations upon the baptism of infants and children, and the mode of baptism. A serious examination of the basis of baptism for infants is long overdue. Is tradition a sufficient basis for the practice? The problem will not soon nor readily be resolved. However, a clarification of the theology underlying the sacrament will assist in the solution.

Factors in Baptism

Two factors in such a theological excursion have already been suggested. The sacrament must be interpreted symbolically rather than mechanically. The second factor is the understanding of baptism as a gift disclosing the character of the God revealed in Jesus Christ. Further suggestions are possible. The constancy of God's judgment is illuminated by a relevant interpretation of baptism. The primacy of God's forgiving love is to be exalted. The fourth factor which might fruitfully be investigated is the nature of obligation implicit in baptism. The obligation of the parents to rear their children prayerfully, to instruct them adequately, and to provide for them an environment of obedient love is obvious.

Not as obvious is the responsibility of the congregation. Would it not be helpful if the responsibility of the congregation for the nurture and care of baptized children were explored more earnestly?

The orders for baptism make clear that child baptism is the act of consecrated parents who desire that their children should share the blessings of the Christian church and life. There is acknowledgment implicit or explicit that children are the gift of God, that life comes from Him, and of parental duty beyond the constraints of custom and convention. The importance of the church to the parents and their children is clear in these forms. Only in one of them, however, is the responsibility of the congregation to the newly baptized child made explicit, and then very briefly.

Relating Sermon and Sacrament

Certainly the baptismal service should not be expected to carry the weight of proclaiming on any single occasion the full beauty and content of the Christian gospel and faith, nevertheless, reflection results in a deepened understanding of its potential importance as an adequate symbol. Might it not be desirable to place baptism in the context of a full service, relating sermon and sacrament? Present practice all too often is to treat baptism as an intrusion or an appendage to the service of worship. If baptism is to be observed as a sacrament, ought it not to be exalted and dignified beyond the casual and superficial, or even perfunctory practice that so often is true?

Means of Instruction

If success is to crown efforts to restore baptism to its rightful place, practical steps are necessary. Almost any pastor can find means to contribute to an increased understanding in our common life of baptism. Most churches now have "Cradle Rolls," sometimes these are little more than cradle shaped name tags hanging on pink and blue ribbons. But they could be far more. This might be the beginning of a Mothers' group, better still a parents group. Here relevant discussions of family worship, Christian discipline, the home's share in the church school curriculum could well occur. Only the pastor's energies need limit the possibilities. Church school teachers might be given special assistance for units on the church, The life of Jesus, or units in which John the Baptist appears so that they might interpret significantly the sacrament of baptism. Children should know early, and repeatedly have interpreted for them the sacrament, their parents' part in it, and their church's part. Only recently a university student objected to his parents because he had been baptized "at home" rather than in a "Congregation." This was the result of a campus discussion group. Home and church need mutually to support each other in such a program as this.

The "Covenant Class" or Pastor's Class for youths who are receiving instruction prior to owning the Covenant certainly deserves interpretation of baptism. Consideration needs to be given to another question. If when a child was baptized, he was received into the church, how then as a youth is he "received" into the church again? Certainly the term "confirmation" in this context has both consistency and relevance. Both the English and Canadian Service Books describe the service of reception as "The Reception to Full Communion." Only *The Book of Worship for Free Churches* emphasizes this as a Confirmation Service. More significant for Congregationalists is the emphasis upon the covenant. Baptism is a covenant. When the baptized child arrives at discretion he then "owns" for himself the Covenant of the Church.

Casual Baptism

The administration of baptism is too often casual. The modern congregation has within it people with greatly diverse church experience. This fact may be heralded by some as an evidence that there is abroad a great ecumenical fervor. It may be. May it not be also evidence of indifferentism? If the latter be true to any significant degree there is a real

need for "instruction" of parents who desire for their children the sacrament of baptism. Perhaps some pastors have time for individual instruction of parents in personal interviews and pastoral counseling. When this is so, it is excellent. If the pastor feels he is busy, he ought not to be too busy normally to instruct parents four to six times a year that they may know fully what they are promising on their parts, and that they may know full well that their church, on its part, receives into its love and care their children with earnest desire and purpose, and with a commensurate opportunity for the nurture of those to whom baptism is administered. The church can do no less than strive toward such an understanding upon the part of the parents and the congregation. Such an understanding must begin with the minister himself.

Parents may come from diverse backgrounds, they may hold strange opinions, they may be inadequately informed. The life situations with which this endeavor began make these possibilities very apparent. The existing situation will be neither improved nor corrected until upon the part of churches and ministers there is a renewed purpose to give baptism a place of significance.

If the child in the family has a right and need to know he is loved, has he not a right and need to know he is loved in the church? If baptism is the declaration in symbolic form of the love of God, then this sacrament merits more thoughtful concern. Baptism may be a sure foundation for a knowledge of God's seeking, reconciling love, and for a life of grateful obedience.

Sermons That Teach

WHY HAS SERIOUS teaching departed from the sermon? Is it because congregations prefer wit and the contemporaneous note in place of Christian teaching? My personal experience points the other way. Whenever I endeavor to preach a frankly biblical or doctrinal sermon I am usually greeted with words of appreciation which far exceed the conventional "I enjoyed your sermon." Such response comes as freely from simple, unschooled Christians as from the college graduates of the congregation. Most of our people are seeking the practical bread of Christian teaching rather than the glancing stone of "popular" topics. However, congregations long accustomed to the clever topical sermon may have to be patiently educated by the minister to appreciate serious sermons on the basic teachings. Yet Christians of every generation have found the basic truths of Christianity to be always timely, since they are timeless.

ROBERT S. ECCLES

THE MINISTER AND THE DENOMINATION

Editor: Richard P. Carter
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AN INTERDENOMINATIONAL VENTURE IN THE FAR EAST

One of the most interesting ventures in which our Congregational Christian Churches participate along with many other denominations is that undertaken by the Co-operative Committee on Ministry to Service Personnel in the Far East. This committee was organized in 1954 as a result of disturbing reports of conditions around many military bases in Japan, Korea, and Okinawa. Chaplains, other officers and missionaries cited alarming moral conditions. Appeals for help came with particular emphasis from earnest Japanese Christians, such as the National Christian Council of Japan.

Under the auspices of the Division of Foreign Missions of the National Council of Churches and the General Commission on Chaplains, a conference was held in Washington in May, 1954. Subsequently, Chaplain Charles I. Carpenter, Chief of Air Force Chaplains, led a group of churchmen on an inspection flight to the Far East. Their report was given at a meeting in New York in November. As a result, the above named committee was appointed, consisting of 12 members, with Bishop Henry Louttit of the Protestant Episcopal Church as chairman.

Excellent recreational facilities are maintained within military bases. But off-base activities are beyond official control. Entertainment in these areas is largely restricted to cabarets, beer halls, and other red light resorts. Prostitution and narcotics are especially acute problems.

The committee adopted a budget of $30,000 for 1955, which was largely underwritten through various denominational channels. Support from the Congregational Christian Churches came from the regular budget of the Committee on Chaplains and Armed Forces Personnel. Appeal was also directed to the American Board.

By employing personnel already in the Far East, off-base Christian centers were soon set up at Kure and Sasebo in Japan. Effective programs are now maintained there, as many of our servicemen can testify. Other centers have been authorized as soon as trained leadership can be found. In addition, support has been given to centers outside Japan begun under other auspices. Since the United States is likely to maintain military forces in the Far East for many years to come, the problem is not a temporary one. Planning must be on a long range basis.

There are, of course, other groups concerned over this grave situation resulting from the mingling of eastern and western cultures. But the task is so great, there is not the slightest danger of duplication of effort. Meanwhile, pastors in home churches can indirectly lend great support by the encouragement and preparation we give young people from our own parishes entering military service.

Editor's Notes

What happens to young men and women going from our parishes into military service is a major concern of all ministers. There are now about three million American service personnel stationed in more than sixty countries throughout the world. In addition to their specific assignments, they represent a potential force for Christian service beyond our comprehension. This department of this issue of The Quarterly speaks to this concern. Russell T. Loesch, who writes in this section, is Minister to Chaplains and Armed Forces Personnel for our denomination.

An appeal in behalf of our young people.

OTHER SHEEP HAVE WE —

By RUSSELL T. LOESCH

ONE OF OUR CHAPLAINS in writing a response to the question, "How many of our young people in the Armed Forces ever hear from their churches?" gave this very definitive answer. He said, "Some of the men say that when they first entered the service they received a letter from their church bidding them farewell and Godspeed." Is it enough merely to say to our young people going into the Armed services of our country, "Farewell and Godspeed"? This is the situation with most of our churches and their ministers. A study of the responses of individual soldiers and others shows that about *five per cent* ever hear from their home churches. These are not some strangers on a foreign soil—not some foreigners about whom we know nothing —not someone who is so different from ourselves that we do not care to know them. These are our own. These are the youngsters who grew up in our Church Schools, who sat at the feet of our teachers, who were *baptized into the care and nurture of our churches.* These are the youngsters who sang in the Junior choirs, who played games in the young people's organizations, the ones to whom we looked for future leadership of our church and its life.

What happens when they are no longer in the pews with their parents or attending the young people's meetings? Has our obligation to watch over them suddenly been eliminated? Should all of our fine instructional methods and direction be stopped just because they are not right in our midst to participate?

Our twenty-twenty vision which for so long stated the need for a good young people's program suddenly has become myopic. Now we can no longer see the woods for the trees. Groping and wandering ourselves, we leave these young people who have answered their country's call to arms to fend for themselves. Our programs which were geared for a nice comfortable peaceful existence of prosperity and success no longer hold any meaning. What is the relevance of telling a youngster to "be good because the Bible tells you so" when he is suddenly thrust into a new world of strange sights, sounds and experiences? What was there in that nice Sunday School lesson which would enable him to meet the fact of coming up against a morality where selling a woman's body for gain is the moral pattern, where gambling is a part of the way of life, where liquor and dope are openly used to combat the ennui of living? Is it enough to just say "farewell and Godspeed"? These are our young people. The pews of today will be left empty or filled by them when they return in great proportion to our care for them while they are in the Services.

THAT THERE MUST BE A GREATER emphasis placed upon their moral and spiritual training prior to their entrance is a definite fact which must be recognized. This must be done by the churches since the parents and the schools do not seem to be able to do a sufficient task in this respect. If religious training is to be valid, it must be training for LIFE as these young people are going to face it. Here there is no room for making light of the task. Not only our church life but our country's life depends upon this training.

While our young people are in the service every effort must be made to keep as close a touch with them as possible. This is not difficult if the attitude of "out of sight, out of mind" does not become the rule. Have you ever seen the face of a youngster in the services waiting for "mail call" and receiving nothing? It is a sight which you will not easily forget.

YOU CAN EASILY prevent this from happening. That is, if you believe that these are still a part of your flock. It is not difficult to get the names and addresses of those who are serving from your parish in the Armed Forces. A little checking, a few calls to the parents, a recognition and caring for the whereabouts of your young people will make this possible. Certainly their parents are not going to be ungrateful if you as pastor show that you are interested. Perhaps the youngster had never associated himself with the church, perhaps he was one of that "peripheral" group about which we talk, as if they were some strange form of beings. Where is the sense of mission which reaches out from the center of the local church, in love, to those who are standing on the edge, perhaps just waiting to be invited to enter into the fellowship?

A three cent stamp and perhaps five minutes of your time could save the life of a youngster in the service who is needing just the steadying influence of a friendly hand upon his shoulder through the medium of a letter from home. One does not have to beat the highways and the byways, the briar patches and the hills, to find these sheep. They are where they may be easily found, but you must do more than just wonder about them. They will come home in time, some spiritually enhanced by the training in the services, some disperited, some heartbroken because they found that those in whom they had put their trust had not cared enough to even write. How they come home is up to you! You can insure a strong ongoing vital church by preparing them to take their places in the church of tomorrow or you can lose them forever. Letters, calendars, newsy notes, birthday cards, spiritual messages, these are all ways in which you can care for these sheep that are really yours.

YES, IT WILL BE HARD for some to find these who have left the parish, but here your whole approach as a pastor will be tried. "Other sheep" you have than those who are right at hand, whom you see in their accustomed places every week, who help to pay your salary, who help you fill your day with "activities." But what of these sheep? Will they be left to the wolves of the world or will they be made a part of the flock? The answer is up to you.

The Impossible is Often Asked

MIRACLES ARE EXPECTED of military chaplains practically overnight. They do the best they can with what they are given, and often achieve outstanding results. But they must start with each young person as he or she is sent to them from the civilian community.

The religious and character guidance programs of our Armed Forces cannot be expected to be a substitute for the years of spiritual growth which a young service man or woman should have achieved before entering the service. Our chaplains should not be asked to do the impossible though they sometimes perform miracles in this respect. Furthermore, the chaplain's work is always incomplete and falls short of its full potential without the constant support of the young man's or woman's church or synagogue at home.

—Armed Forces Service Board

CHAPLAIN CLOMA A. HUFFMAN* says--

THE CHURCHES CAN MAINTAIN VITAL CONTACT with their members who are away from home while serving in the military forces. Imaginative and challenging efforts expended by the churches will evoke a creditable response from the servicemen, but the efforts must exceed that of sending the Sunday bulletin by second-class mail to an address from which the serviceman is thrice removed. Here are a few examples of some vital contacts made by churches with several young soldiers overseas:

One man received a letter from his church alerting him to a forthcoming youth conference in another country. Sent well ahead of the conference, the letter enabled the man to ask for leave to attend, and before his departure the home church forwarded a sum of money to help defray expenses, asking him to be their unofficial representative and to make a personal report to the church upon his return to the States.

Another young man received a letter from his pastor who suggested that visits be made to several famous churches and significant Protestant landmarks. Soldiers from several denominations received letters from their home churches containing lists of their denominational chaplains and offices located in that particular country. Numerous men received inquiries from their churches concerning orphans and needy people; subsequently, clothes, food, and books were sent by those churches and distributed to deserving families by the soldiers through their chaplains.

Let our congregations impress this fact upon their youth in the service: The Christian Church cares for them; the whole Church cares for them. Christ is the Head of the Church; he cares for them. The different congregations with their individual membership are the living tissue of the Church; they care for them. The ministers and chaplains are like the arms of the Church, pointing in the direction of God; they care for the young people in military service.

Real concern coupled with imaginative action can help to convey to these young men and women the reality of the presence of the Christ of the Church.

*Post and Regimental Chaplain
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FOUR INVOCATIONS

by ARTHUR PRESTON COLBOURN

Lent

ALMIGHTY GOD,
whose Son did steadfastly set his face to go to Jerusalem
and was there delivered up as thy Suffering Servant:
Send Thy renewing spirit upon us
as we follow in memory our Lord's journey;
That we may steadfastly set our hearts
to follow him with true penitence and quickened faith,
and may thereby emerge more than conqueror
out of the tribulations of our time;
through the same Christ our Lord. Amen.

Palm Sunday

PRAISED AND ADORED be thou, O God,
for the One who came in thy Name
and in great humility.
As we celebrate our Lord's triumphant entry into the City,
may his presence also enter into the worship of Thy house,
enabling us to know the time of our visitation
and the things that belong unto our peace;
through Jesus Christ our Lord. Amen.

Maundy Thursday

ALMIGHTY GOD,
who are the Father of our Lord Jesus Christ:
Quicken us with peace and blessing
on this night of hallowed memories.
As we commemorate Jesus' Last Supper in the upper room,
may we be worthy of a place at his Table;
And as we recall his New Commandment to his disciples
(LOVE YE ONE ANOTHER
AS I HAVE LOVED YOU)
may men know that we too would be his disciples,
because we love one another;
through the same Christ our Lord. Amen.

Easter Day

O GOD,
who hast called us to be followers of the Risen Lord
and heirs of his glorious promise:
Awaken us to the joyous wonder of Easter Morn
and the radiant expectancy of its new-found faith;
That we may walk with Christ in newness of life,
and share the inheritance of the saints of light;
through the same Christ our Lord. Amen.

Editor: CHARLES LEONARD COPENHAVER
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RULES FOR EVANGELISM

By CHARLES S. DUTHIE

THERE ARE SEVERAL GUIDING RULES that ought to form the basis of any sincere Christian attempt to be an evangelist. First, remember that the New Testament and especially the narrative of our Lord's dealing with widely differing men and women is by far the best book to study. Go over His encounters with Nicodemus, Zacchaeus, the Woman at the Well, the Dying Thief and observe His silences, His initiatives, His questions, His answers. Two things stand out. **In the first place,** He is thoroughly at home with all sorts and conditions of men, because He cares for each of them. Our trouble so often is that when we come together with the non-Churchgoer we are quite out of our element, like fish taken from the sea. Our "element" is the charmed, conventional circle of Church life in which we unconsciously make ourselves prisoners. Secondly, He treats every man whom He engages in talk as an individual with a history, outlook and needs peculiarly his own. For Christ, to use von Hügel's vivid phrase, "souls are never dittoes." Because He loved them precisely as they were He was able to speak to their condition with astonishing directness.

A second general rule is this: an ounce of personal experience is worth a hundredweight of untested theory. You will gain more knowledge of the ways of God with men and of the human heart by a prayerful and determined effort to help one friend than you will from reading many books. Indeed, reading about evangelism and applauding those who engage in it may well become a substitute for being an evangelist. Once committed to action, however, you will learn at a new level not only from the best books but from frank discussion with more experienced Christians who share your concern. **A third and most necessary counsel** is this: continue the good work whatever the obstacles and disappointments. Reckon with the self-discipline that you must impose on yourself if you are to be in a fit spiritual condition to use the opportunities God will give you. If a man falls away after being brought to Christian faith, do not give him up. If your attempt to restore him fails, continue to pray for him. There will be devils in some which can only be expelled by prayer and fasting, a quality of dedication that will compel you to find richer spiritual resources than you have known. Even when you make serious mistakes, a new beginning is at once possible. If you take God's forgiveness seriously enough to forgive yourself, you will find that every day has its open door of opportunity. The world is full of people who need your help.

EDITOR'S NOTES

Charles S. Duthie, author of "Rules for Evangelism," is Principal of Scottish Congregational College, Edinburgh, Scotland. This item was taken from his book, GOD IN HIS WORLD. Edward J. Vorba, who writes "Heralds of God," is minister of the Church in Orange, Connecticut. Arthur Preston Colbourn has long pursued a special interest in the field of worship and is minister in Pawtucket, Rhode Island.

HERALDS OF GOD

By EDWARD J. VORBA

LET US LOOK AT THE place and the position of the Christian Minister in our Free Churches. Too few of us, I fear, have a clear conception as to the role of the Pastor and his relationship to the people whom he serves.

There are two false conceptions which people carry in regard to the Pastor. One is the belief he is to be placed on a pedestal above and apart from other men. He is "wholly other." His clerical collar and robes set him apart. He is entirely different from his fellow Christians. He is different because he possesses a peculiar gift of grace which other people do not have. He is the Church himself, and upon him it all depends. He, and he alone, is to do the ministering. His word is law.

The other equally false conception sees the Pastor as no different from his fellow Christians. In a sense, a church needs no Pastor. The Ministry is unnecessary. It is irrelevant. A church ought not to be burdened by it.

For us in the Free Churches each conception is terribly inadequate and dangerous. If either way is followed the result is tragedy and a complete break down of our way of church life.

It is not easy to state the balance between these two misconceptions, but in this balance lies the real position of the Christian Minister. To state this position let me use the words of Principal W. Gordon Robinson of the Lancashire Independent College in England used in an address to the Annual Assembly of the Congregational Union of England and Wales:

"We affirm the priesthood of all believers and assert that every member of the Church fulfills some kind of ministry.

"We believe that God calls out certain individuals and sets them aside to be ministers of the Word and Sacraments and to exercise a pastoral ministry in the Church.

"We reject the fallacy that ordained ministers form a priestly class or order, endowed with a very special and indescribable grace not possessed by others. Equally, we reject the crass misrepresentation which sees the ordained minister merely as the more or less competent general manager of the church's affairs.

"We believe in a learned ministry of those who have been given special gifts and called by God to devote their whole time to ministering, who have been trained to fulfill the special tasks of the ordained ministry, and whose call and training have been recognized by the churches which call them to those tasks.

"We hold that the ordained ministry is not to be limited to men. God calls women to this service also."

TO MAKE THE PICTURE even more pointed, the word "laity," comes from "laos," meaning the whole people of God. The word "clergy" denotes those whose "kleros" or portion of inheritance is the Lord. In other words, we are all ministers of God, each with varying gifts. We are all the Lord's own people and His portion. As Dr. Robinson said, "God would have us all live as ministers and servants of Him and of each other . . . in humility, in serving each other in love, in bearing one another's burdens, and in sacrificial self-giving."

In a limited article one cannot completely set forth the place, function and aspects of the Christian Ministry. Now that we have established the place of the Pastor in the scheme of things, I would go further, guided by the words of T. W. Manson of the University of Manchester.

Professor Manson in his remarkable book, THE CHURCH'S MINISTRY, based on his distinguished lifetime study of the New Testament, states that there are two factors involved in the ordination of a person to the Christian Ministry.

"First and vitally essential," writes Professor Manson, "is the call and appointment of the ministers by Christ." Or as the author of the Letter to the Romans puts it, "How can men preach unless they are sent?"

Christ is the Head of the Church. He gives it its authority and power. Every genuine ministry is Christ's gift to the Church. Christ gives to the Church the man whom he calls to the Ministry.

LET US ALWAYS BE CLEAR about this. No Pastor has ever served in any church of Christ because it was simply his idea. He has served, is serving, and will serve —always—because he is called. He is sent by Christ. He is conscripted. He is drafted by God to serve in His battles against evil and sin.

No person dare stand in any Christian pulpit anywhere because he is *better* than the people to whom he preaches and whom he serves. It is never because he has had a college education and has spent three or more years in graduate theological study. It is not because he knows Greek and Hebrew and has had a thorough grounding in the Bible.

We ministers do not *choose* the Ministry. Christ *chooses* us for the Ministry. We serve because we cannot help it. We are obeying a divine summons that simply will not be denied.

The late Peter Marshall in a memorable sermon called it "a tap on the shoulder." He described that "tap" thusly—

"The preacher is . . . responding to an inward urge that could not be resisted . . . an urge that grew out of a providential arrangement of his life and his circumstances to the great end that he should become an ambassador of the Chief—an urge that grew into a conviction that only by obeying could he ever find the joy and satisfaction of a life lived according to the plan of God."

Now, for the second factor in an ordination as stated by Professor Manson— "the acceptance of Christ's gift by the Church and the formal recognition of the man whom the Lord has called."

Actually, this is the heart of the ordination procedure. The Council first assures itself that the ordinand is Christ's gift to the Church, and then it accepts that gift by the formal recognition which is the act of Ordination. In this solemn act the will of the person and the will of the Church are united in a service of dedication to God's witness. There is the laying on of hands. Prayer for divine guidance is sought for the one Christ has called. The ordinand is reminded of his call, and the Church is charged in its reception of Christ's gift.

This the churches do in fellowship with one another. In the act of Ordination they accept the person Christ sends to his Church. I suggest that the local church whom the person serves as Pastor continues that acceptance in a distinctive, intimate and realistic way in receiving day by day the pastoral leadership of that ordained person.

It seems so simple, and yet it is very important. The people of a local church must continue to accept their Pastor as Christ's gift to the whole Church and to them in particular, if all their ministry together is to be effective.

Very briefly, this means the readiness of a people to worship regularly under the Pastor's leadership, to receive and graft into their lives the message of his sermons, to call upon him in times of need, sorrow, trouble and rejoicing, to sit most gladly under him as a teacher, to follow his counsel in the administration of the church's program, to heed his suggestions for the group activities within the church, to pay attention to and act upon his ethical and social pronouncements.

Of course, this is not to say that the Pastor is in any sense a dictator or the last word in all matters. He and his people worship, pray and work together. They are a team. You remember we said that all are ministers of God. Only as Pastor and People function together can they bear God's witness for themselves and their world.

I am laying the emphasis here because there has been a tendency among our churches in recent years to lose sight of the role of the Pastor as we have set it forth. Too often our churches have regarded the Pastor as a mere errand boy or only as a specialist in delivery sermons. They have tended to manipulate him as an employee rather than to follow him as a leader. In these ways our churches have deprived themselves of the gift Christ makes to them through their Pastor's total ministry.

Halford E. Luccock used to tell us in our Yale classes that we would spend years studying the art of the Ministry and when we got out in our churches everyone would know better how to run the church than we and that they would tell us so!

As one of our most trusted national leaders once told his officers when he served a local church, "No one loves the church he serves more than the Pastor. He is giving his life to it. It is not that he is here today and maybe gone tomorrow. He has been called by Christ and given to you as Christ's own gift. No one has the church more at heart or understands her better than her Pastor."

There is one special way in which a local church can accept the Pastor as Christ's gift. I want briefly to mention the provision of an environment in which Christ can speak to the young people. Every church member should think and speak well of the Ministry in public and private so the youth of its fellowship might hear Christ summoning them to God's service.

And an aside here. I do not believe that it is the small financial returns that hinder in our recruitment for the Ministry and that parents so often prefer any other profession or occupation for their young. It is, I feel, because of the hesitation and slowness of churches to receive the gifts of lives Christ has bestowed upon them.

JUST A CENTURY and a half ago Erastus Scranton, the first Pastor of the church I am serving, was ordained to the Christian Ministry. In that ordination it was determined that Mr. Scranton was truly called to the Ministry by his Lord, and then formally and solemnly the churches here assembled received Christ's gift by the laying on of hands and by prayer. This church received him as Christ's gift to them for 22 rich years.

I can only pray that the Church will continue to receive me and all Christian Ministers in the same spirit, as Christ's gifts.

For in these hectic days the words of the Apostle Paul remain relevant, "How are men to call upon Him in Whom they have not believed? And how are they to believe in Him of Whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?"

Recommended Reading -

Le Grand Cannon, Jr., author of *Look To The Mountain* and other novels, met with us at the last meeting of the Associates In Reading and challenged our whole reason for existence. His thesis was that what a man reads, what he chooses to read, is a wholly private affair. This is manifestly true in terms of those books which are built right into the fiber of a man's life—those few books which a person reads over and over again. He was rebelling, as we all tend to, against the practice of book selection organizations and their subtle but powerful influence over the reading of the nation. He seemed to see a similar tendency in the efforts of your Associates In Reading. We could not reassure him completely nor could we reassure ourselves. Our aim, of course, is merely to give you the benefit of group thinking concerning a few of the many books which come off the press each year.

In the opening session of our two day period each of us presents books for consideration. The list of these books is long, numbering as many as fifty or sixty books. From this long list we cull out the twelve that the group of us can finally recommend to you. The final reassurance of the validity of our work can come only from you. And therefore we most urgently invite your correspondence concerning our efforts. Have the lists, together with the very short comments about each book been helpful? Or would you much rather have longer signed reviews of fewer books?

One other question was discussed at some length at our last meeting. Since we live in an age of intensive specialization the thought was that in one of our two meetings each year we ought to concentrate in special fields. Consequently, we plan to concentrate on the field of drama some time in the near future. In preparation for this specialization all the Associates might read the little paper-back book, "The Idea of a Theatre," by Francis Fergusson. Then, against that common background, we might bring to the meeting the results of our general reading in the field of the theatre, both critical essays and actual plays. The result might well be that the four books on the primary list would be in the field of the theatre. The report of the Chairman would consist of an attempt at a brief definitive piece of writing on the Church and Dramatic Arts. We might well have a second article by someone like Dr. Albert J. Penner who has direct experience in this through the program of the Broadway Congregational Church.

In other years our preparation and recommendations might be in the fields of Science, the Classics, the New Testament, Worship—well, you see the possibilities are unlimited.

There is some enthusiasm for this idea on the part of the Associates In Reading but I think all of us are reluctant to go ahead without some assurance from you that this would meet a real need.

Once again may I say that it is a real privilege to serve you in these ways and that our only interest lies in determining how we may serve you better.

LAWRENCE L. DURGIN
Reporting for THE ASSOCIATES IN READING

Primary List

Religion in Crisis and Custom, by Anton Boisen. Harpers, $4.00

Subtitled "a Sociological and Psychological Study" this book is based both upon profound knowledge of the studies of other men, and upon careful and thorough research of his own. The main thesis is that "religious experience is rooted in the social nature of man and arises spontaneously under the pressure of crisis situations." The author explores crisis experiences in the realm of individual stress (illness, marriage, etc.), and social experience (depressions, war, etc.). He examines the activities of youthful religious groups and those groups when they become older and richer (Sects and Churches)—a reminder of Troeltsch's famous analysis. Dr. Boisen's insights and wisdom are here extended to the whole religious scene relating the psychology of religion to the sociology of religion. Reviewers have called this book his "magnum opus" and "probably the most important contribution since the famous Varieties of William James."

The New Dimensions Of Peace, by Chester Bowles. Harpers, $4.50

The former Governor of Connecticut and Ambassador to India here describes the nature of the revolutions which are sweeping over the world. Giving an excellent brief historical review in the major countries and continents, enlivened by his own first hand knowledge, the author seeks to state what should be America's role and policy today. Everywhere people are seeking freedom, insisting on equality, demanding economic well being and longing for peace. In this dynamic situation the old reliance upon our wealth and might are out of date. We must remember our own revolutionary heritage and support the rightful demands of less favored peoples everywhere. A provocative book by a man of liberal sentiments who may play a more significant role in the future than he has in the past.

The Rediscovery of the Bible, by William Neill. Harpers, $3.00

If any minister thinks he knows his Bible let him read this book and learn how much he has forgotten or allowed to slip out of focus. If as a layman anyone is seriously inquiring about the Bible for the first time this is also his book. Simply written, clearly outlined, sound in scholarship, it presents the results of higher and lower criticism and archeology, and comes out with a view of the Bible that is religiously satisfying, intellectually sound, and historically justified. Here and there any careful reader will raise minor questions, but the basic approach of the author to Biblical problems remains generally acceptable.

Dr. Neill pays tribute to the fine contribution of liberal scholarship during the past half century to the understanding of the Bible. At the same time he denies in no uncertain terms all distortions of the evolutionary theory such as the easy assumption that modern man is inevitably superior to his ancestors. To sum up in Dr. Neill's own words (p. 248): "While not abating one whit its primary obligation of ascertaining by careful scholarship, linguistic, and critical research the original text and meaning of the Biblical documents, the Church's next duty is to see to it that by using up to date translations, by a readiness to avail itself of all the new light that the various branches of science can supply, our twentieth century people can recognize at once that here in the Bible is a message that is timeless, as relevant to today as when it was first written."

Christian Ethics and Moral Philosophy, by George F. Thomas. Scribner's—1955, $6.00

A comprehensive work by the Chairman of the Department of Religion at Princeton University relating Christian ethics to moral philosophy. After discussing the New Testament foundation for Christian ethics, the author considers the theological beliefs which are essential for a proper understanding of these ethical principles. In the last section he considers the social implications of Christian ethics by dealing incisively with specific problems. The writing is at all points extraordinarily lucid and direct. The author's own point of view is always clear, and his criticisms of scholars with whom he differs elucidates their position. This is likely to be one of the most useful tools in a minister's library.

Supplementary List

Kerygma and Myth, A Theological Debate, with contributions by Rudolf Bultmann, Ernst Lohmeyer, Julius Schniewind, Friedrich Schumann, Helmut Thielicke, and Austin Farrer; edited by Hans Werner Bartsch; Translated by Reginald H. Fuller, S.P.C.K. London, 1953 22/6 ($3.15)

The time has come when the New Orthodoxy must do more than repudiate the attempt of liberalism to distinguish the permanent from the transient in the Christian Scriptures and the sterile literalism of the fundamentalists. Even if the negative criticism be valid, the question remains: What is the proclamation of the Christian Church and how does one discover it? In this volume we have in small compass some of the more significant judgments on this matter by some German theologians. A good introduction to a basic problem confronting any Christian preacher who is seeking to arrive at a positive message.

A Theology of the Living Church, by L. Harold DeWolf. Harper & Brothers, $5.00

The author, professor of systematic theology at Boston University, has written a one volume comprehensive systematic theology that is a model for combining first-rate scholarship with a lucid and clear writing style. It is rich with personal insights, references to the Bible, and citations from a wide acqaintance with literature, both ancient and modern. Some will dismiss the book because it is basically "liberal." This is a pity. There is no shallow liberalism here, nor are the "post-liberal" developments in theology neglected. John C. Bennett's summary of the author's attempt to put in one volume a work of this magnitude is fully justified: "The result is a great success. . . ."

Protestant — Catholic — Jew, by Will Herberg. Doubleday, $4.00

An extraordinarily provocative sociological study of the religious aspects of the changing structure of American society. Promises to be one of this year's most discussed books. Penetrating analysis of the current revival of religious interest.

The Protestant Tradition, by J. S. Whale. Cambridge Univ. Press, $3.75

A fascinating study of the fundamental teachings of Luther and Calvin, the essential differences between the two and their effect upon the rising sects of Protestantism. His chapter on "The Roman Church and Toleration" points up sharply the deeper conflict which he seeks to resolve in the chapter on "The Crown Rights of the Redeemer."

Spiritual Values in Shakespeare,
by Ernest Marshall Howse. Abingdon Press, $2.50

The chief value of this volume may well be that it will lead some of us back to primary sources, the plays of Shakespeare. The author calls drama "Religion's Prodigal Daughter." He sees in drama a powerful instrument for conveying the highest truths to the human mind, and of course accepts Shakespeare as the Master of Drama. In the plays of Shakespeare, he selects eight for consideration. Consider some of the provocative chapter titles: "Hamlet: The Tragedy of Indecision," "Othello: The Tragedy of Jealousy," "Macbeth: The Tragedy of Ambition" and so forth. Take this as an acceptable refresher course, a valuable insight into the spiritual values in the plays of Shakespeare, and a worthy instrument to lead you back to another reading of the plays in full.

People's Padre, by Emmett McLoughlin. The Beacon Press, Boston, Mass. $2.50

An exciting autobiography of one of Rome's most brilliant young priests. He made a national reputation among Catholics for his social work in Phoenix, Arizona. After a vigorous struggle with the hierarchy in the realm of freedom, he resigned from the Franciscan order and, to the amazement of everyone, has remained as the head of the hospital which he built in Phoenix. Here is a book which presents the issue between us and Rome in clear terms without appeal to bigotry. It should be in every church library.

From Faith to Faith, by B. Davie Napier. Yale University Press, 1955, $3.00

"From Faith to Faith" is as the sub-title indicates, a series of essays on Old Testament literature by a fine Old Testament scholar who writes trenchantly and with a remarkable prose. The book deals with the types of material in the Old Testament: myth, legend, history, prophecy and law. Its usefulness with groups of thoughtful laymen has already been demonstrated.

Meditations from Kierkegaard,
translated and edited by T. H. Croxall. The Westminster Press, 1955, $3.00

Those who do not know Kierkegaard will find this volume an excellent introduction to his poignant thought. Those who have known Kierkegaard and his works through the years will not be disappointed by this compilation of terse meditations.

THE COMMITTEE OF ASSOCIATES IN READING OF THE DEPARTMENT OF THE MINISTRY

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THE MINISTER AND THE **WORLD CHURCH**

Editor: RALPH DOUGLAS HYSLOP
Union Theological Seminary
New York 27, New York

AN ECUMENICAL FELLOWSHIP

A RECENT NEW YORK TIMES news story described a service of dedication of a chapel in which ministers of five denominations participated. To the men who took part and their colleagues in the Program of Advanced Religious Studies, the most interesting fact about this story was that the NEW YORK TIMES considered it newsworthy.

Nature of Program

Four evenings each week, Monday through Thursday, twenty-one ministers and three laymen and women worship together in a service of evening prayer conducted on succeeding nights by members of nineteen different denominations from seventeen countries. There are the Ecumenical Fellows in the Program, brought from their lands and churches for a year of study and fellowship together at Union Theological Seminary in New York City.

Several features of the Program are of particular interest to ministers. As indicated, the great majority of the Fellows are ministers of their respective churches. Out of twenty-two men, the one layman is principal of St. John's Diocesan Boys' School in Rangoon, the largest boys' school in the city under church auspices. Both of the women in the Program are laywomen, one from the Southern Baptist Church, serving as Professor of Religion in a women's college in North Carolina, and the other a member of the Coptic Orthodox Church, serving as social supervisor in a girls' secondary school in Cairo, Egypt.

There are two Congregational ministers this year in the Program: one the Rev. Dwight Wesley Harwell, a member of our own fellowship, ordained in the Fellowship Church of All People in San Francisco by the churches and ministers of the Northern California Congregational Conference. The Rev. John King-Chuen Ma is pastor of the China Congregational Church of Hong Kong, part of the Church of Christ in China. The two Japanese Fellows in the Program are both professors, one in Doshisha and the other in Tokyo Union Theological Seminary.

Personnel

A number of the Fellows have direct and important responsibility for the training of pastors in their own churches. Among these are the Rev. Prasert Indhabbandhu, the only Thai teacher in the McGilvary Theological Seminaryy in Chiengmai, Thailand. The Rev. N. T. Jacob, of the Church of South India, is principal of the Bible School at Tiruvella in Travancore, a school which trains the many evangelistic leaders who serve the churches for which the Church of South India cannot provide full-time pastoral leadership. It is these workers who are carrying the major burden for the extension of the church and its spiritual strengthening in India. The Rev. A. M. Bhaskara, also of the Church of South India, is the Superintending Minister for a large area and serves also as tutor in the Union Kanarese Seminary in Tumkur. Two of the men from India have important responsibilities not only in the training of pastors but in the mission work of their churches. The Rev. A. T. Gabriel of the Orthodox Syrian Church of the East teaches in the Metropolitan School and serves as General Secretary of Missions for the Diocese of Thumpamon.

The Rev. K. P. Philip of the Mar Thoma Syrian Church has served as Secretary of the Evangelistic Association and is now President of the Youth Organization of his church. One further responsibility of a Fellow may be cited to indicate the breadth and variety of leadership represented in this group. The Rev. David Ian Mitchell of the Methodist Church in British Guiana is minister of the Bedford Methodist Church of Georgetown, but serves also as Youth Secretary of the Methodist Church in the entire British West Indies area.

Rockefeller Grant

The ecumenical fellowship, which is so meaningful a reality in the life and mutual relationships of this group, is made possible by a grant of $525,000 for a five-year period from the Rockefeller Foundation. It is significant that the Director for the first year of the Program and the Professor of Missions at Union Theological Seminary is M. Searle Bates, a layman in the Disciples of Christ Brotherhood. The Associate Director, who will become Director of the Program on July 1, is Ralph Douglas Hyslop, minister of the Congregational Christian Churches, who was inducted as the Professor of Ecumenical Studies at Union Theological Seminary in the fall. The purpose of the Program has been stated as the provision of "a center for the intensive training of carefully selected younger leaders from churches from all countries and denominations . . who, through association in study and fellowship, have been equipped with sympathetic understanding of each other's problems and with increased awareness of common responsibilities and strategy for the Christian Churches in the critical period ahead."

Excerpts—

(*Continued from page 2*)

slick paper press agentry which is what we so often receive. The whole issue was superb.

My earnest prayers are with you that God will give you all the guidance and power to carry on the fine job that has been begun.

William E. Neth —
Charlestown, New Hampshire

I am delighted with your changes. But please let this be one Congregational magazine in which the merger does not minimize every other aspect of our life.

I have no argument with the recent article by Frederick B. Eutsler. It is on a high plane and very timely. But keep your guard up.

Walter Giersback —
Greensboro, North Carolina

My congratulations on the change in format—as well as departmentalizing the contents.

Richard L. Snyder —
Belmont, Massachusetts

It is good to see The Quarterly in new format and exhibiting good intentions. One thing concerns me, however. It is prompted by my particular occupation as a minister these past five years and by what I found in six years of parish ministry before that. Is it not a part of the function of The Quarterly to provide some "think-pieces" on Christian education, the teaching ministry of the church?

. . . Not to recognize that we all, in specialists berths and as parish ministers, have a ministry of teaching is to ignore much that is implied in the Scriptures and the practice of the Church. It is also to imply lack of interest in part of the Church's life that is today coming in for more and more attention.